

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

"LIGHT! MORE LIGHT!"—*Goethe.*

No. 417.—VOL. VIII. [Registered as a  
Newspaper.] SATURDAY, DECEMBER 29, 1888. [Registered as a  
Newspaper.] PRICE TWOPENCE.

## CONTENTS.

Prophetic Almanacs .....	637	Death of Laurence Oliphant .....	641
Historic Ghost Stories .....	638	"I Make all Things New" .....	641
Sketch of the Spirit World .....	638	Spirit v. Spirits .....	642
Development of the Higher Self..	639	Spiritualism and Religion .....	642
Retrospect of 1888 .....	640	Miss Lottie Fowler .....	643
The Fox Sisters.....	641	Interplanetary Communion .....	643

## NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

### A BATCH OF PROPHETIC ALMANACS.

I have had an influx of Almanacs of an occult character, the inspection of which has afforded me some amusement. I wonder whether people know how long and how widely this sort of prophetic business has been carried on. Orion is in his forty-eighth year, Zadkiel in his fifty-ninth, Raphael in his sixty-ninth, to say nothing of Old Moore and his rival, Francis Moore. Zadkiel boasts a sale of over 140,000; the others are more reticent, but I believe the total sale to be enormous. A collection of the various predictions and pieces of advice given is very curious. For example, Orion tells his readers that the 9th and 10th of March will be "good for surgeons, dentists, butchers, and soldiers"—an extremely queer and unpleasant conjunction. The 15th will be "a tolerably good birthday except to professional men." Why should they be thus visited? The 19th of April is good for "surgeons, cutlers, butchers, soldiers, and speculators." Here we have the speculator in place of the dentist. And yet again all these persons are in luck on the 26th. The 19th is favourable for "eccentric characters." Shall I say for Spiritualists? Again, "females and eccentric characters" are to come to grief on June 15th and 16th, but the "females" have their turn of luck on the 19th, which is "especially favourable for females and young persons; their love affairs prosper; they may ask favours, woo, or marry." That is consoling for them, though I observe that the prophet does not commit himself as to the success of these requests, engagements, and contracts. One does not know which to admire most, the character of the predictions, their infinite variety, or the grace of the language in which they are clothed. Orion further sets himself to advise farmers as to the tillage of land. "Do not forget to work your land well during the decrease of the moon, for weeds and insects more readily perish at those seasons." That is a fact with which I was not before acquainted. The next I have reason to believe to be true. "Always buy good seed: it will answer by far the best." I am afraid that in Orion, as in some other works of our publicists, "what is new is not true, and what is true is not new."

Raphael is, if possible, still more explicit. On February 1st, one may "buy, court, and deal with others up to four p.m." That surely is tantalising when a man is occupied till five p.m. On Sunday, the 3rd, the prophet is precise, and to the point: "Court the fair." Perhaps that leaves little room for discretion, and is somewhat peremptory. On the 12th, the advice is contrariwise, "Avoid the fair." On the 16th, not only are "the fair" (Raphael, I am glad to find, does not use the Orion designa-

tion of "female")—not only are the fair to be "avoided" but one must not travel; perhaps because "the fair" would be found in the railway carriage, and could not easily be "avoided" in an express train. On the 22nd, "Deal with aged persons: be careful." Advice suggestive of caution in the development of euthanasia. Perhaps the best piece of advice and the most time-honoured is this: "Sunday. Keep quiet this day." This, especially after the disturbing influences of travel and courting "the fair," might be desirable. Some advice is distinctly practical: "Push thy affairs in the A.M., but avoid the fair." Naturally, the "pushing young particle" would avoid such disturbing influences. This too is sage advice: "Avoid lawyers, travelling, and quarrelling: also superiors." Why should superiors be avoided? In addition to all this Raphael is bold enough to predict the fate of every child born in the coming year, though he is frank enough to warn us that the "information must not be taken as correct in every case." The best hour, we learn, for a child to be born is from 11 a.m. to noon (not a large margin), "for at that time the Sun, Mercury, and Venus must be *well elevated*" (a reason of a somewhat dubious character). Incredible as it may seem, the whole calendar is gone through. We are told, all of us, what will happen to us, and the future of the children yet unborn is set forth. After that I pause for breath.

I do not find Zadkiel so amusing. He concerns himself chiefly with the world at large, and prophesies over a very large area with some vagueness of utterance. Occasionally he becomes denunciatory, but, as a rule, his remarks are of a political character that would not tax the insight of a seer, and are not above the level of the capacity of an ordinary being. Sometimes he ventures on a verifiable prediction; as, for instance, when he foretells a destructive earthquake in South America towards the close of 1889; deeds of violence by Anarchists in Paris at the end of November: and some misfortune to the Central Pacific Railway in January. Zadkiel seems to found himself more safely on astrology than do his rivals. It is correct, I suppose, to affirm that no astrologer can predict minute events, though a careful and accomplished student may, with practice, give general indications. Old Moore is not very interesting. He too deviates into prophecy, illustrated in each month by a picture of a startling nature. In July, it seems, we are to witness a scene of "the abduction of a young and beautiful lady." The young beauty is sitting bolt upright by the side of the abductor, who flourishes a portentously long whip, and drives two fiery steeds tandem at full gallop. Various persons on other steeds seek in vain to catch him. This is a drop from Raphael and Orion. As to the other Moore, he is drearily dull, and when he gets off the calendar is tepid and twaddling.

And yet people will tell us that the age of miracles is past. What are we to say to a man who will thus minutely prophesy? What of the hundreds of thousands who pay to read, if they do not heed, what he writes? Few things have

surprised me more than a perusal of these largely circulated almanacs. For it seems to show that the faculty of wonder and the desire to pry into futurity are by no means confined to Spiritualists, who, indeed, exercise these faculties much more discreetly than their neighbours. And it leads to some understanding of the success of the wandering gipsy. I do not suppose that any one will be the worse seriously for what he gets out of Orion or Raphael, but I find it difficult to imagine that anyone will be the better.

### TWO HISTORIC GHOST STORIES.

Those who remember the dreadful delight of reading Lady Fanshaw's ghost story, in their youth, when cited by Sir W. Scott in the notes to one of his poems, will probably like to read her own account of it, given in her recently published Memoirs. Referring to the winter of 1650-51, when she and Sir Richard Fanshaw were in Ireland, she says:—“We went to the Lady Honor O'Brien's. She was the youngest daughter of the Earl of Thomond. There we stayed three nights, the first of which I was surprised by (*sic*) being laid in a chamber, when, about one o'clock, I heard a voice that awakened me. I drew the curtain, and, in the casement of the window, I saw by the light of the moon a woman leaning into the window through the casement in white, with red hair and pale and ghastly complexion. She spoke loud and in a tone I had never heard, thrice, ‘A horse !’ and then, with a sigh more like the wind than breath, she vanished, and to me her body looked more like a thick cloud than substance. I pulled and pinched your father, who never woke during the disorder I was in, but at last was much surprised to see me in this fright, and more so when I related the story, and showed him the window opened. Neither of us slept any more that night, but he entertained me with telling how much more these apparitions were usual in this country than in England ; and we concluded the cause to be the great superstition of the Irish, and the want of that knowing faith which should defend them from the power of the devil, which he exercises among them very much. About five o'clock the lady of the house came to see us, saying she had not been in bed all night, because a cousin O'Brien of her's, whose ancestors had owned that house, had desired her to stay with him in his chamber, and that he died at two o'clock ; and she said, ‘I wish you to have had no disturbance, for it's the custom of this place that, when any of the family are dying, the shape of a woman appears in the window every night till they be dead. This woman was many ages ago got with child by the owner of this place, who murdered her in his garden and flung her into the river under the window ; but truly I thought not of it when I lodged you here, it being the best room in the house.’ We made little reply to her speech, but disposed ourselves to be gone suddenly.”—LADY FANSHAW'S *Memoirs*.

At Knebworth, the seat of Lord Lytton, there is a chamber called ‘the Yellow Boy's room.’ The story goes that Lord Castlereagh—Byron's ‘carotid-cutting Castle reagh’—was, on one occasion, the guest of the late Lord Lytton's father. Without any warning he was conveyed to the ‘Yellow Boy's room.’ On the following morning Lord Castlereagh told Mr. Bulwer that he had been disturbed in the night in a very startling and unpleasant fashion. ‘I was very tired,’ said my lord, ‘and was soon asleep. I could not have slept long, for the wood fire opposite the foot of my bed was still burning when I started up. What awoke me I know not. I looked in the direction of the fire and saw, sitting with its back toward me, what appeared to be the figure of a boy with long yellowish hair. As I looked the figure arose, turned towards me, and drawing back the curtain at the bottom of the bed with one hand, with the other he drew his fingers two or three times across his throat. I saw him,’ said my lord, ‘as distinctly as I see you now.’ ‘You must have been dreaming,’ said Bulwer. ‘No, I was wide awake.’ Mr. Bulwer did not tell Lord Castlereagh that the ‘Yellow Boy’ always appeared to anyone who was destined to die a violent death, and always indicated the manner of it to the victim.

‘These details were communicated by the late Lord Lytton to an extremely nervous—not to say timid—artist friend of mine at midnight of the first day of his visit to Knebworth.’—W. P. FRITH'S *Autobiography and Reminiscences*, Vol. II., p. 309.

### GENERAL SKETCH OF THE SPIRIT WORLD.

(Continued from p. 627.)

Suppose we begin by somewhat defining the numbers of the spirits on earth. That number is so great that with the exception of certain high spirits no one can accurately gauge it, on account of the daily arrival and departure of thousands, part of whom go to other worlds as promotion, but the greater part leave the spirit-world in order to become man. The arrivals consist of the souls of men returning, and of those of transition men brought from the worlds they inhabited, in order to take up their first human life.

Besides, there are also excellent spirits who come from other places, and become man, charged with a high mission, such as to advance the progress of mankind by instructing them concerning important truths.

The number of this class has greatly increased in these last times, and is evidence that it is the will of our Lord that this world shall mightily advance in civilisation. But these spirits are now but children, and hence this cannot for the moment be observed.\*

The number of spirits here on earth may, without exaggeration, be estimated at between twelve and sixteen thousand millions, by far the largest portion of which belong to the lesser spirits. The good spirits are, next to these, the most numerous, but their numbers are much below those of the former. The bad spirits are few in number, and become fewer and fewer ; which is a fresh proof of the progress of the world. High spirits are the least numerous ; in comparison with the good, one might say their number is very small. That is because this world is not their home ; they are here to perform very important duties, for which extraordinary powers and gifts are required.

Our Lord is charged with the general government of this world. He, under the One God, is on earth of supreme power. He knows the will of the Father, with Whom He is in continual intercourse. Everything belonging to earth is under our Lord. The powers possessed by other spirits are derived from Him, no matter how great they are, and they are all responsible and answerable to Him.

The amazing speed with which spirits travel enables Him to be informed of everything, and as the world is full of spirits, men are hardly ever alone. The lesser spirits can see, while many spirits have the power of perception by intuition (*het weten*), and hence they can know what we think. By this means it is possible to bring every event to the knowledge of our Lord, and hence omniscience concerning earth is possible for Him.

The government goes on according to unalterable and eternally-established laws. Many of these are already known to man, but by far the most are as yet secrets for him, and await the proper time to be disclosed to him. To make known these laws is the work of excellent spirits, who perform it by the communication of ideas, or by urging a man on and assisting him in all his experiments in the search of the truth.

The condition of good spirits in the spirit world may, on the whole, be considered a happy one ; but it is a long way from being perfectly so. If one extends one's considerations to the whole, however, their condition is very unequal ; that of the majority is most imperfect, not taking into account that of the unfortunate bad ones.

The great difference between men and spirits is that the latter have no bodies. The soul development of spirits is in the great majority still very defective, and about the same as during their corporeal life, because the soul at death passes through no real change. When the soul is freed from the body, it is delivered from all the troubles and defects that body entails, such as disease, pain, hunger, thirst, cold and weariness, and all corporeal needs and evils, which bring in their train a certain amount of suffering. All that is sufficiently well-known to most men, so that there is no further need to explain it.

This state is general here on earth ; on its account most men are in a continuous state of suffering, and are therefore able to do but little towards soul development. Even in our cultured Europe the number of those who can really work at their soul's development is relatively small, in comparison with the masses who must toil and labour to be able to furnish themselves with the necessities of life.

Among the semi-civilised it is still worse ; the opportunity

\* Written previously to 1873.

to civilise themselves is very slight, while among savage nations it hardly exists at all. How could an unfortunate inhabitant of Terra del Fuego, or of the Samoan Islands, come to development? From this it is clear that this world does not belong to the happy worlds spirits tell us of. There are indeed others where the inhabitants are still worse off; but by far the greater number are in better states, and belong to the high spheres, where our future awaits us, and which we shall in turn know. How could these entirely uncultured men be any different the day after death, to what they were the day before? There is no reason. Good men belong to the good spirits but the majority are lesser spirits, on account of their defective intellect, and imperfect morality; and on account of which they retain their inclinations, faults, prejudices, and ignorance, for a considerable time.

Mediums soon learn to know the conditions of spirits. And it cannot be surprising that they constantly are exposed to disappointment and deception; it would indeed be much worse, if it were not made so difficult for lesser spirits to communicate with men.

Spirits are human souls with more or less developed spiritual senses. By the attributes of the perispirit and these senses, they are enabled to do things that were impossible during life: in that lies chiefly the great difference.

The attributes of the soul do not change; it is just as virtuous or immoral, skilful or stupid, wise or unintelligent, as before death; it may remain so for long, or slowly progress, or in a certain measure stand still. It is not necessary for spirits to work like men to maintain life; if they take pleasure in laziness there is nothing to force them to work, and it is a sad truth that the greater part of spirits do spend their time in laziness.

It appears that the love of work in spirits develops during human life, generally after having been reborn several times, when it becomes by degrees a necessity. Now it is not a matter of indifference how a man works; many men take more pleasure in acting than in thinking, in manual work than in observation; the work of spirits consists mostly of that observation and reflection, and it is the deductions they can draw therefrom to which they apply their particular care and attention.

Most men in their lives take little pleasure in this sort of study, and thus lack that skill that can only be acquired by practice; and so, as spirits, are but little fitted for such work. If there were no other manner of work in the spirit world, the great majority of spirits, after having hovered about for centuries, would return to human life, with but little better abilities than they possessed when they left their last earth-life. Fortunately, they have more than one way of exercising themselves.

One can easily conceive that spirits converse together and communicate their ideas to one another. They do not do that after the manner of speech, because their intercourse is without sounds; they do it by the sense of perception (*het weten*), by intuition, just as mediums receive messages from spirits, and who are best able to grasp how these conversations, or rather thought-communications, take place among spirits.

At these lectures, which indeed somewhat resemble human speeches, the number of the audience is very considerable, and the assembly forms itself the more easily, as the comprehension of the lecture is independent of the language of the lecturer, because his ideas are transferred to the spirit as a fluid. And so one has no need to understand the native tongue of the spirit who expounds his ideas. It is most important to be present at these thought-communions. They often occur at the moments that important events are taking place in this human world, or in nature, occasionally as a criticism upon a lecture given by a professor at some college, which is then replete with particulars that the professor could not have pointed out, because human science had not advanced far enough.

They who make that particular science their study often at such times feel a desire arise within them to become man once more, for the purpose of making the development of that particular phase their life's work, and in so doing to advance human knowledge up to their standard. If, however, they could do so and still remain spirits, they would undoubtedly prefer that course, because their condition and life in the spirit world is so much pleasanter, and as a rule the opportunity also of acquiring fresh knowledge is much more easy and rich than that which is offered by human existence. One could undoubtedly derive great benefit for the advancement of science from spirits

who have gained their knowledge by observation and research, because such work is much more easy for spirits than for men. An example will illustrate this.

For a spirit there is neither heat nor cold; he can pass through fire, ice, water, and stone. Strongly developed spirits penetrate with their vision deeply into objects. It is the same gift as that by which somnambules see into the human body. That sense is much better in spirits than in men, and it extends further. There is no better subject of thought than the study of natural history, the more because spirits can apply themselves to it by night and day, and so be of assistance to others. They have no need of rest, sleep, or food; they can stir up animals and cause them to move; they can observe the internal working of their organs, their vital processes, their desires and passions, the causes that incite them to action; all that is exposed to spirit view. Scientifically developed spirits who busy themselves with such matters, and who are inclined to communicate what they see to mediums, would do more to advance zoology in a few years than many learned men could do. There is even much that will remain unattainable to men without the co-operation of spirits.

### DEVELOPMENT OF THE HIGHER SELF.

As a false or subjective idealism evades instead of solving the contradiction which knowledge seems to involve, so an ascetic morality is the endeavour to bring back unity to man's inner life, not by the solution of antagonism, but by the suppression of one of the conflicting elements. And the mistake is by no means an unusual one. The possibility of a moral life for man lies in the consciousness of a self that transcends his particular desires. But if we know this self by abstracting from our desires, why should we not realise it in the same way? If the spiritual self is essentially greater than these lower tendencies, why should it not assert itself independently of them? If it is desire and passion that drag me down from my ideal life, why should I not escape from their thrall, and seek, apart from them, the realisation of the boundless possibilities which the ideal life contains? It is the conditions which my animal nature imposes on it that thwart and enslave my higher nature; let me fly from these conditions, and shall I not at once be free? Snap the ties that bind me to the satisfactions of the moment, that absorb me in the transient and perishable, and shall not the universal nature gain at a bound its own proper sphere?

So thinking, the ascetic, weary with the conflict of the flesh with the spirit, the law in the members with the law in the mind, begins the impossible effort after an abstract spirituality by the suppression of natural desires; so thinking, the mystic dreams, by the silencing of all that binds thought and feeling to the world of sense and sight, to soar at once and immediately into communion with the Infinite. But the attempt is, and ever must be, an abortive one, and the reasons of its failure are obvious. We cannot, if we would, effect any such violent and forced self-disruption; and if we could, the result would be, not the fulfilment but the extinction of our moral life. To seek perfection in a life without desire and passion is to seek the *ideal* moral life by the destruction or elimination of that which makes *any* moral life possible. Morality is conditioned by the natural tendencies, first because apart from these it would not be a reality, but an abstraction; and in the second place because it presupposes relations created by the natural desires, and of which they furnish the material basis. As to the former point, it is to be considered that to isolate the spiritual from the natural is to attempt to divide elements or factors which can only be ideally distinguished; it is to give independent reality to that which exists only as an element of the concrete whole. An ideal or universal nature, a moral will which has no relation to particular desires, is but the blank form of moral life without any positive content, or the possibility of acquiring it. Though Reason is its own end and law, it is by particular acts that the blank form of rationality receives any actual content. Reason cannot realise itself merely by willing to be rational; it can only do so by willing particular acts that express or come under the form of rationality. But no particular act can be done merely from the general desire to be rational; along with, or underlying, that general principle in every act we must seek some special end, be moved by some particular desire, without which the activity of reason would swim in the air. The lower nature is, it is true, the seeming opposite or contradictory to the higher, but it is that very opposition which constitutes it the means to the realisation of the higher.—PROFESSOR CAIRD'S *Introduction to the Philosophy of Religion*, p. 284.

OFFICE OF "LIGHT,"  
2, DUKE STREET,  
ADELPHI, W.C.

## NOTICE TO SUBSCRIBERS.

The Annual Subscription for "LIGHT," post free to any address within the United Kingdom, or to places comprised within the Postal Union, including all parts of Europe, the United States, and British North America, is 10s. 10d. per annum, forwarded to our office *in advance*. The Annual Subscription, post free, to South America, South Africa, the West Indies, Australia, and New Zealand, is 13s. *prepaid*. The Annual Subscription to India, Ceylon, China, Japan, is 15s. 2d. *prepaid*.

## ADVERTISEMENT CHARGES.

Five lines and under, 3s. One inch, 4s. 6d. Column, £2 2s. Page, £4. A reduction made for a series of insertions. All orders for papers and for advertisements, and all remittances, should be addressed to "The Manager" and *not* to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed "—— & Co."

## NOTICE TO THE PUBLIC.

"LIGHT" may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

## Light:

EDITED BY "M.A. (OXON.)"

SATURDAY, DECEMBER 29th, 1888.

**TO CONTRIBUTORS.**—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects, good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and *not* to the Editor.

## RETROSPECT OF 1888.

The days and hours of the old year are numbered, and we are already looking forward to 1889 with hope that it may not contain within it so much of gloom as has characterised its predecessor.

As we look back over our own special field of work we have no cause for discouragement. The London Spiritualist Alliance has pursued the even tenor of its way, and its meetings at St. James's Hall have continued to attract large audiences. Five conversaziones have been held during the year. The first, on February 2nd, was addressed by the Rev. J. Page Hopps, whose subject was "The Ideal Holy Ghost." The second, on March 15th, by Mr. Alderman Barkas, on "Some Records of Conversation with an Inhabitant of the Spirit-World." The third, on May 15th, was occupied by answers to questions proposed by the audience to the President. At the fourth, on June 28th, Mrs. Hardinge Britten discussed "Problems of the Universe." To the last, on November 28th, Dr. Robert and Mr. Morell Theobald contributed a paper on "Spiritualism and Religion."

That is a fair and goodly record, and the Alliance may be congratulated upon the success that has attended its efforts in this direction. It has now taken a new departure. Crossing over from its old incommodeous home in Craven-street, it has found more suitable quarters in Duke-street, Adelphi. There it has acquired rooms suitable for its meetings, and there the ordinary monthly Assemblies will be held for the future. For, it is whispered to us, though the St. James's Hall meetings were very fully patronised, it was largely by non-members, who did not contribute to the heavy cost of those entertainments. It was felt, we believe, that this expenditure was in excess of what the moderate income of the Society ought to be charged with. It was felt, too, that members should have the first consideration. Therefore, though we learn that the St. James's Hall meetings will not be wholly abandoned in the coming year, the ordinary Assemblies will be held on the first Tuesday in each month, and, if need be, on the third also, on the new premises of the Alliance. The space at disposal is not what St. James's Hall affords, though it is sufficient to accommodate members. The Council proposes,

therefore, to limit the issue of tickets to members and their families.

"LIGHT" has its office on the same premises, and we shall be glad to see our friends there when they feel disposed to pay us a call. We have every reason for being content with the growing influence of this journal. Its articles are freely quoted with generous approval amongst all English-speaking peoples by journals that deal with our subject, and by many that do not. They are also frequently translated into foreign newspapers. It is also a gratifying fact that "LIGHT" is recognised as an influential organ of opinion by publishers who forward to the editor so many books for review. This new fact is a marked sign of progress that is gratifying to all concerned in the management.

A feature of our past year has been the wealth and variety of the correspondence addressed to us. It is not often that a journal devoted to a special subject secures correspondence so generally able in its character, and varied in its interest. We have also cause for gratitude as we look over our columns and mark the ability which characterises the articles which our contributors have sent to us. The style of these unremunerated articles—the whole literary work of this journal is done absolutely without any remuneration—compares very favourably with what commands high price in the literary market.

This being so, we feel no difficulty in asking our friends, who are many, and all who are interested in our work, to put us out of reach of the necessity for further begging by raising funds sufficient for the necessary expenses of the conduct of the paper. This is at least due to our unselfish workers.

Death has removed from us during this year the venerable Mrs. Howitt, a name honoured wherever Spiritualism is known, that is, over the whole world. We have lost, too, a most valuable coadjutor, who laboured in another portion of the field we till, in Dr. Anna Kingsford. Yet another indefatigable worker went from among us when a deplorable accident removed Mr. Edmund Gurney to what we hope is a wider sphere of activity.

To these must further be added, on the eve of going to press, a name of even greater celebrity. We record in another column the departure of Laurence Oliphant, most brilliant and versatile of writers, most genial of men, most fascinating of personalities. He had long suffered from that terrible disease, cancer, and this, complicated as it was by displacement of the heart, rendered his recovery almost impossible. It is pleasant to know that his end was painless, owing to the magnetic treatment of a friend, who had often relieved him before. He came over from Haifa for the purpose, but though he could alleviate he could not cure.

The publications of the year touching on our subject have been many and noteworthy. We cannot enumerate them, but most have been noticed in our columns. We may mention *Robert Elsmere*; *John Ward, Preacher*; *Scientific Religion*; *The Life of D. D. Home*; Mr. C. C. Massey's translation of Du Prel's *Philosophy of Mysticism* (just issued by Redway); and last (not least!) that phenomenal work of Madame Blavatsky's, *The Secret Doctrine*.

Among the magazines, *Blackwood* has been, as usual, distinguished for the space devoted to mystical subjects. But the number of articles in the magazines more or less directly treating of the occult altogether precludes enumeration.

Lastly, we may note that a largely attended Conference of Continental Spiritists was held at Barcelona during the present year, and that it is proposed to call another during 1889 at Paris.

It remains only for us to wish all our friends a prosperous and happy New Year: prosperous not only in material but in spiritual progress, and happy in the consciousness of both.

## DONATIONS TO "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

			£	s.	d.
"Lily" ...	...	...	25	0	0
Mrs. Coates	...	...	25	0	0
A. Calder	...	...	15	0	0
K. Q. ...	...	...	15	0	0
E. H. Bentall	...	...	10	0	0
C. C. Massey	...	...	10	0	0
The Misses Ponder	...	...	10	0	0
T. Pole	...	...	5	0	0
N. Fabyan Dawe	...	...	5	0	0
Mrs. Rudd	...	...	5	0	0
Stanhope T. Speer, M.D.	...	...	5	0	0
Mrs. Stanhope Speer	...	...	5	0	0
The Countess Caithness, Duchesse de Pomar			5	0	0
Mrs. Stack	...	...	5	0	0
Morell Theobald	...	...	3	3	0
A. A. Watts	...	...	3	0	0
H. Wedgwood	...	...	3	0	0
C. A. P.	...	...	2	0	0
J. J. ...	...	...	2	0	0
Sir Chas. Isham	...	...	2	0	0
Mrs. Sainsbury	...	...	2	0	0
"V." ...	...	...	2	0	0
E. M. ...	...	...	2	0	0
"A Friend" ...	...	...	2	0	0
Mrs. Carter	...	...	1	11	6
J. Owen	...	...	1	1	0
Mrs. Penny	...	...	1	1	0
Mrs. James	...	...	1	1	0
S. E. W.	...	...	1	1	0
Mrs. A. Mackinnon	...	...	1	1	0
S. R.	...	...	1	1	0
W.	...	...	1	1	0
Hon. Auberon Herbert	...	...	1	0	0
Sir Charles Nicholson, Bart.	...	...	1	0	0
W. W. Fawcett	...	...	1	0	0
M. A. A.	...	...	1	0	0
M. H. C.	...	...	1	0	0
A. Glendinning	...	...	0	10	6
Mrs. Ross	...	...	0	10	0
E. B. S.	...	...	0	10	0
R. B. ...	...	...	0	9	2

Remittances should be posted to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, Charing Cross, W.C.; but should be made payable to the Treasurer, Mr. H. Withall.

Friends who are intending to forward donations are earnestly solicited to do so without delay.

## WHERE DOES TRUTH LIE?

As a comment on the letter sent by Mrs. Jencken and forwarded to us by Mrs. Cottell, we clip from the *Banner of Light* the subjoined account of the actual appearance of Mrs. Jencken in the rôle of exposé. Other American papers received during the month contain the same news:—

"We noted last week that Mrs. Kate Fox Jencken had it in mind to enter the field as an 'exposer' of Spiritualism, as an adjunct to C. W. Starr—a noted 'Professor' in that line. The initial entertainment (?), we are informed, came off in the manner which might have been expected, and Spiritualism has nothing to fear from her further performances.

"Regarding this début of Mrs. Jencken in a new rôle, a correspondent writing from Rochester, N.Y., states:—

"'Kate Fox Jencken and the renowned C. W. Starr gave a painful exhibition in Rochester, on Thursday night, November 15th, in the Lyceum Theatre. I say painful. I should perhaps substitute the word pitiable. But it was both painful and pitiable to see a woman stand before an audience and make the confession that for forty years she had been engaged in trifling with the tenderest, holiest emotions of the human soul. How utterly flat their efforts are falling. Scarcely a ripple of interest was created in Rochester by Kate's effort, and Margaret's in Boston ended in a fizzie.'

"SIGNS OF OUR TIMES—SOCIAL, POLITICAL, AND RELIGIOUS," by F. T. A. Davies, is a four-page tractate containing much wholesome, reasonable, and good teaching, for which, if men would ponder it and assimilate it, the world would be the better. Events which make our daily newspapers very nauseous reading would be impossible if men knew and believed what is here taught.

## DEMISE OF LAURENCE OLIPHANT.

I

With a keen sense of the loss we have all sustained, I have now to announce that Laurence Oliphant is no longer suffering in a pain-racked body. He was released on Sunday afternoon, and his loss (as the *Times* says) "leaves a blank which his innumerable friends will find it difficult to fill." His life, animated throughout with high purpose, full of a restless energy, instinct with the most versatile activity, has terminated so far as this earth is concerned. For his wife, who nursed him to the last with the most diligent affection, we must all have the deepest sympathy. When the present writer saw the sufferer at Twickenham, where he eventually died, Mrs. Oliphant remarked that though her husband was wonderfully sustained by a power beyond himself, and by a faith in the Christ and His continued uninterrupted work in the world, she herself felt that the way in which her own strength was sustained and amplified was even more wonderful. Everything was in her hands: nursing day and night; a vast daily correspondence; and the load of care. That her fragile frame should have sufficed to bear this burden is indeed marvellous. Oliphant himself spoke without the least anxiety of the future. "If I die, I shall return to my wife. If I live, we have a work to do. In any case it will be done." These were almost his last words to me before I left. They shall not be marred by any addition.

"M. A. (Oxon.)."

## "I MAKE ALL THINGS NEW."

## I.

Eighteen hundred and eighty-eight,—  
As Time's key creaks in your rusty gate,  
You question with eyes as fixed as fate—  
"What crooked places have ye made straight?  
What rough ways smoothed? What dark made plain?  
Have ye loosed one burden or snapt one chain?  
Do ye climb the heights that the saints have trod?  
Have ye fought one foe for the love of God?  
What is the record?—The hours grow late  
Of eighteen hundred and eighty-eight?"

## II.

Eighteen hundred and eighty-eight,—  
Ere Time's key creaks in your rusty gate,  
Take our answer—The world goes wrong,  
The walls of the proud are exceeding strong,  
Life's roads are rough for the halt and blind,  
Men bear sore burdens which none unbind.  
We weary and faint for the hills of light,  
But the legions we looked to failed in fight,  
We—taking nothing—have toiled so late,  
Eighteen hundred and eighty-eight!

## III.

Time's key hath turned, and the cold stars shine  
On eighteen hundred and eighty-nine!  
No stern reproach in his kindly eyes,  
The newly-born and the inly wise;  
With golden chances for coming hours,  
With swelling buds for the frozen flowers,  
With life for the spirit's buried seed,  
With love for the friend who failed our need,  
With bottles to fill with brave new wine,  
Eighteen hundred and eighty-nine!

## IV.

Whether you bring us storm or shine,  
Eighteen hundred and eighty-nine,  
Give us the work that our hands can do;  
Give us the will to be brave and true,  
Give us patience to bear our cross,  
Give us to know that life's gain is loss,  
Teach us to sit in the dark and wait,  
While the armies of Heaven march elate,  
Give us light—for the day is thine,  
Eighteen hundred and eighty-nine!

MARY L. HANKIN.

## CORRESPONDENCE.

## Spirit versus Spirits.

To the Editor of "LIGHT."

SIR.—I trust Mr. Maitland will not deem me discourteous in not entering further into the subject of his letter, headed "Spirit versus Spirits," in your issue of the 15th inst., than to say that if he will read my letter again he will see—

*Firstly*, that his statement of my "resting in first impressions" is not borne out by my letter, for I expressly therein state that "*time has only strengthened my convictions*" on the subject of it, and,

*Secondly*, that neither directly nor indirectly does my letter approach the subject of "Vicarious Atonement," as *his* letter would seem to imply; for, on the contrary, I was specially careful to use the expression, "The Lamb slain for the 'regeneration' of mankind," which certainly does not imply "Vicarious Atonement."

I write thus much for the reason that if I left these passages in Mr. Maitland's letter unnoticed, it might lead to misapprehension of my own letter by others.

But further than this Mr. Maitland must excuse me, as I never now enter into controversial argument.

If I think I can throw a light on any subject under discussion in your columns, I am thankful to do so in as terse and simple language as I am master of, leaving it to your readers to accept it or not, as seems best to their judgment.

But beyond this I make it a rule not to go, nor do I propose to do so in the present instance.

December 17th, 1888.

"LILY."

## Spiritualism and Religion.

To the Editor of "LIGHT."

SIR.—The comments and correspondence evoked by our paper on "Spiritualism and Religion" ("LIGHT," December 1st) are not very considerable, nor very important. If we have in any way misrepresented the views of "M.A. (Oxon.)," Mr. Maitland, or Mr. Dymond, we are willing to accept their emendations. We do not think any of these gentlemen have indicated any very important inaccuracy or unfair criticism, nor that their objections have any bearing on the general drift of the paper, which they seem, on the whole, to approve.

Without further personal reference we beg to offer a few general remarks on the points of view suggested by these criticisms, and others which have reached us.

1. Our topic was the relation of *Religion* in itself to Spiritualism, not of *a religion*, such as Christianity; nor did we refer to any particular type of character, such as "Spirituality." We spoke of religion in its most essential and ultimate essence, quite apart from the special form it may assume when grafted on any sort of doctrinal, philosophical, or occult culture; religion as what Mr. Dymond strikingly describes "a simple, fearless, indivisible unity," a "spiritual leaven." And our aim was to show that this leaven, though it may be associated with all other forms of human activity, is absolutely *sui generis*, not to be confounded with any sort of intellectual culture, voluntary force, or social organisation. It depends upon one unique form of emotion, and arises out of "arcana of consciousness" peculiar to itself.

We were contemplating the *seeds* of things; the germ out of which *a religion*, or *a theology*, or *a spiritual type of character* may grow according to the soil in which it is planted. If this soil is Spiritualism it will take a development of a very marked character, so striking that one may at first be inclined to look upon the whole product as but a phase of religious development, so completely are all the details of Spiritualism associated with ideas and facts which religion appropriates as its natural pabulum. But these same ideas and facts may be otherwise used and directed, and religion be left out altogether. The soil is not the seed; Spiritualism is not religion, any more than theology or ecclesiastical forms are identical with the religion which must inspire them if they are living and valuable.

2. We have found that confusion has arisen in many minds by failing to distinguish between what is recognised as a Vocation and Religion.

Thus, in asserting the distinction between Spiritualism and Religion, one is brought into contact—almost into collision—with many excellent persons, who find in Spiritualism the absorbing interest of their life, that which occupies their thoughts,

qualifies their ideas of things, determines their point of view in all matters of opinion, animates their action, gives a spur to their philanthropy, and seems to enwrap them in a perpetual trance of ecstasy and enthusiasm. "Here," they say, "is my religion—this is my altar, to which I bring my offerings, where I find the most sacred sanction for all my pursuits": "this surely is religion." We would not rudely discredit anything that thus idealises life, and brings purpose and rapture to existence. But let it be remembered that precisely analogous claims may be put forward for any noble and absorbing pursuit; for art, literature, philanthropy; even for political and social reforms, and especially for all action in which the welfare of large numbers of persons is concerned. For instance, teetotalism is often exalted to a religious elevation, and a sanctity of spiritual potency claimed for it which belongs properly to religion, and nothing else. What is of infinite moment to one person may shine as a distant or invisible star to another. The motive that is a trumpet-call to one may be almost inaudible to another.

That is to say, whatever comes to anyone as his *vocation* is invested with a nimbus of glory which makes it to *him* the very focus of Divine energy. Happy is he who sees his own work thus celestially transfigured, who feels that the ground on which he is treading, when following his chosen pursuits, is peopled by holy Presences, and that by following the bent of his genius or the leadings of Providence he is transported into a land of promise where all is hallowed.

But though any man's *vocation* may be the opportunity for giving expression and embodiment to his religious feelings, yet the *vocation* is not the *Religion*.

If Spiritualism is to any one a vocation, his faulty self-analysis may induce him to call it a Religion; but it is not so. It is the body which religion vivifies—but the vital *aura* is the breath of God and religion can have no other source.

3. Permit us to say that the strictly scientific and metaphysical contention of our paper is not to be set aside by irrelevant rhapsody of any sort. There is nothing in our point of view that has the remotest tendency to assert any antagonism between Spiritualism and Religion. That alliance needs no vindication, for it has not been assailed. The man who only uses his eyes for reading might as rationally talk about antagonism between an artist's optic nerve and the picture he paints. There is no kind of human activity into which religion may not enter; but the breath of life is not the same as the products of life, and religion, which Mr. Dymond tells us is "a leaven," is not the same as any "lump" whatever into which it enters, to change or qualify it.

If we *distinguish* we do not therefore *divide*; indeed, just distinctions are often the best antidotes to division, and we think that religious people who are not Spiritualists are more likely to look with friendly eyes on those who are if the distinction is frankly recognised on both sides, and the orthodox religionist is not challenged to credit Spiritualism with a kind of sanctity or potency which, in itself, it need not and does not claim. To illustrate the kind of rhapsody which we are thinking of we may refer to a paragraph extracted from a periodical called the *Carrier Dove*, which appears immediately after our paper in "LIGHT" of December 1st.

This ecstatic utterance is typical of the confused way in which the subject is regarded. The writer mixes all different propositions as if they were identical—obviously and axiomatically so—while some essential difference between them is involved in his own language. Thus he says, with perfect accuracy, "Spiritualism has always been, and in all probability will ever be, connected with Religion." Evidently then it is not religion, else it would not be connected therewith, and the permanence of this alliance could not be made a matter of conjecture or speculation. Again he says: "Spiritualism is a blending of science, philosophy, and religion, and its very essence, the very marrow of its philosophy, pertains to the religious realm." Here we get confused, and the language ceases to have any exact meaning; *blending*, *essence*, *marrow*, and *realm* make an incongruous mixture which leaves common-sense sky-larking! Then after enumerating a variety of important matters with which Spiritualism concerns itself, the writer affirms quite truly that all these are involved in the Spiritualistic philosophy. And then follows this extraordinary *non sequitur*: "Necessarily, then, Spiritualism is a religious philosophy—a philosophical religion." What a philosophical religion is we have not the faintest notion. If by religious philosophy is meant a philosophy of religion this is an old acquaintance; but the two

phrases are not only non-convertible, they are scarcely consistent. Then comes the conclusion : " To talk about Spiritualism not being a religion, and as not of a religious character, is utter nonsense." And yet if the very next sentence is true, " It is an utter impossibility to dissever Spiritualism from Religion," this same nonsense is distinctly implied, for the idea of severance could not arise if distinction was not presupposed. It is not quite true that Spiritualism and Religion cannot be severed ; as general public movements they cannot be severed, but in individual cases they can be and are severed. But the antithesis implies the presence of distinct terms ; and the eloquence of the *Carrier Dore*—who so airily carries the whole matter under her fluttering wing—only shows that the rapt writer has never thought out the subject on which he writes so confidently, almost defiantly. He is indulging in rhapsody, not reasoning ; and the *Carrier Dore* has wafted him into moonshine !

It was with some reluctance that we entered into this inquiry ; but the result has shown how much it was required, and that a vast amount of confusion prevails even amongst educated persons, and as a recognition of the true distinction between Religion and Spiritualism involves large and important practical issues, we trust our attempt to bring the case into clear expression may be of some advantage.

MORELL THEOBALD,  
R. M. THEOBALD.

Miss Lottie Fowler.

To the Editor of "LIGHT."

SIR,—Having seen frequent mention of Miss Lottie Fowler in "LIGHT" lately, it occurred to me that perhaps you might like to have my experiences with her, as one more proof of the genuineness of her mediumship.

The first time I saw her was five years ago, when she told me the cause of a pain I was suffering from and directed me to means which induced a perfect cure.

Three years ago, my sister, from Canada, was told by a message at my own table to " go to Lottie Fowler." She did not go, but, after she had left for America about a fortnight, I went. Miss Fowler talked a great deal, chiefly about herself, and then went under control, and, with a great shiver, said, " Oh, that wave went over me ; oh, how cold ! " Then she exclaimed, " George ! who is George ? " " I know," I replied. " Well, he's on board ship and his wife is with him, and his daughter." I assented, and asked if the ship had arrived at its destination. " Not yet," she said, " but they are in sight of land." I took note of the time and the day, and learned afterwards from my sister that they arrived at New York at five that evening ; it was half-past three when Miss Fowler spoke. She further said, " But they will not be at home when they get there, they will have to travel, and they will find somebody ill at home, M-M-Mad." " Maud ? " I corrected. " Yes, Maud is ill, and A-A-Arthur has met with an accident, only slight." All this was perfectly true, and if the medium knew of " George," my brother-in-law, and his wife and daughter, through my mind, as some say, she could not have known the time of their landing or what they would meet at Toronto, through me. I asked why my sister had been told to see her. She replied, " It is a good thing that she did not come here, for she would have been told not to go by this steamer ; they would have gone all the same, and she would have been made anxious." The voyage was a frightfully rough one. The passengers were battened down two days. Miss Fowler then told me that a son of mine and his wife and children would soon come in " a ship," and that they would stay in England. This proved to be true. She said also that a daughter of mine, with many children, would come home much sooner than I expected. She did, in fact, come home the next year. I may add that she gave me important advice about my health. She also prefaced everything she said by the word, " She says," referring to a spirit called Annie, and at first I thought that the speaker was Miss Fowler herself, but I soon understood that it was another spirit using her, for she referred to Miss Fowler as " this medium " and " my medium." So I think that Miss Fowler is not herself clairvoyant, but she is informed by her spirit friends.

Mount Howe, Topsham.

December 15th, 1888.

W. GLANVILLE.

"THE truth is veiled because we could no more look upon her glory than we can upon the sun."—RIDER HAGGARD.

#### INTERPLANETARY COMMUNION.

We have watched with divine interest the ultimation of that Divine power which is called electricity. . . . We see many who are standing in open astonishment at this manifestation of its power, having proof which cannot be doubted that they can actually converse and hear the sound of each other's voices by means of that great central force called electricity. Let me breathe to your outer ear, that this manifestation of its power is only the beginning of the glory that is to follow ; for verily I repeat and reassert what I have spoken in the past, viz., that the day shall come upon your Earth plane when the little stars (planets) that ye see shall be manifest indeed and of a very truth to you, and it shall be demonstrated that they are worlds, full of real and living beings, who shall prove themselves to be companions for those upon the Earth. It is but a short state or time longer that we have to work upon the boundary line of time, arranging our focuses here and there ; and when this work is accomplished, the power will be given, and along with the power means will be provided for the annihilation of what you term space ; and then the sister friend or brother spirit that lives on the other side of your Earth shall interchange not signs but sounds with you ; and the voice and language shall be heard. And when we shall have gained this power over the mighty mechanism which we have to use upon your Earth plane (and we tell you that the same interest is being manifest, and operations are going on in the planetary worlds around you), this crowning result will follow, that messages and communications shall come through the atmospheres (bidding defiance to time and space), and friends dwelling on those sister planets shall commune with you on your Earth. They will tell you of the knowledge, the customs, and the loves, of those who live on the planets, and these shall be brought to your Earth by the audible sound. All this and more shall come to pass by the same power and process which we are now using upon your Earth in your own time. The results follow from the action and power which is possessed by the Great Electrical Angelic Band, of whom so much has been spoken in your outward hearing.—OXLEY'S *Angelic Revelations*, Vol. IV., p. 224.

#### TO CORRESPONDENTS.

It will ensure despatch if all matter offered for publication is addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other name or address. Communications for the Manager should be sent separately.

The Editor begs respectfully to intimate that he cannot undertake to return rejected MSS. If accompanied by stamps to pay postage in case of its being deemed unsuitable for publication, he will use reasonable care in re-posting any MS.

He also begs respectfully to intimate that he cannot undertake to prepare for the press communications that are not suitably written. He begs his correspondents to see that all articles and letters forwarded are written on one side of the paper, are ready for the printer, and are of moderate length. Those over a column in length are in danger of being crowded out.

S. A. POWER.—Declined with thanks on account of pressure on space.

G. OUSELY.—*Signs of Our Times* is printed by Mr. Burns. We try to comply with your suggestion, but we cannot always do so.

M. S.—We think that the subject may well find place when our columns are less heavily taxed. With your permission we hold your letter over for some time.

O.—It is the old story, want of time and space. We had marked Ingersoll and Gladstone for notice, but the time has now gone by. The articles appeared in the *North American Review*.

"SERMONS FOR OUR DAY." Every month. By JOHN PAGE HOPPS.—Part II. is now ready, containing eleven sermons. Price One Shilling. London : J. Heywood and all booksellers. Post free from LEA HURST, LEICESTER.

ZEPHYR HALL, 9, BEDFORD-GARDENS, SILVER-STREET, NOTTING HILL GATE, W.—Next Sunday morning, service as usual at eleven, and healing by Mr. Goddard; afternoon, at 3.15, séance ; evening, at seven, Mr. Lees.—W. A. DRAKE.

SOUTH LONDON SPIRITUALIST SOCIETY, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—Mr. Iver MacDonnell gave an interesting discourse on Sunday morning last, on "The Lilies of the Field," and in the evening on "The probable history of Jesus from twelve years of age to thirty." On Sunday next Mr. Rodger at 11 a.m., and Mr. J. A. Bulcher at 7 p.m. The annual meeting of the society will be held at the society's rooms, 99, Hill-street, on Tuesday, January 8th, at 8 p.m.—W. E. LONG, Hon. Sec.

## BIBLIOGRAPHY OF SPIRITUALISM.

COMPILED BY "M.A. (OXON.)"

[The books herein enumerated represent the chief forms of thought respecting Spiritualism and kindred subjects. In recommending them for perusal I do not necessarily endorse the views set forth in them, as is apparent, indeed, from the obvious fact that these are heterogeneous and in some cases inconsistent. I say only that it is well to hear all sides, and that these books present the opinions of thoughtful persons in various times on various phases of a great subject. It is needless to add that I have attempted no classification. The order in which works are mentioned is purely arbitrary, nor do I pretend that my list is complete.]

July, 1888.

"M.A. (OXON.)"]

*Footfalls on the Boundary of Another World.* R. DALE OWEN, 1860.  
*The Debateable Land between this World and the Next.* R. DALE OWEN, 1871.

[Two charming books, many years old, but always fresh and new.]

*Spiritualism in the Light of Modern Science.* W. CROOKES, F.R.S.  
[Science on Spiritualism: facts and no theories.]

*Miracles and Modern Spiritualism.* A. RUSSEL WALLACE.

*A Defence of Spiritualism.* A. RUSSEL WALLACE.

[Able and very cogent treatises, suitable for those who are making acquaintance with Spiritualism.]

*Experimental Investigations of the Spiritual Manifestations.* PROFESSOR HARE.  
[One of the earliest scientific works by the celebrated American Chemist.]

*On Spiritualism.* JUDGE EDMONDS and DEXTER.  
[A record of personal experience. 2 Vols.]

*Zöllner's Transcendental Physics.* Translated by C. C. MASSEY.  
[A record of personal investigation adapted to the scientific mind that is not afraid of metaphysics.]

*From Matter to Spirit.* MRS. DE MORGAN.

[An early work strongly to be recommended: with a most valuable preface by the late PROFESSOR DE MORGAN.]

*Planchette.* EPES SARGENT.

[Perhaps the best book to read first of all by a student.]

*Proof Palpable of Immortality.* EPES SARGENT.

[On Materialisations. Perhaps a little out of date.]

*Scientific Basis of Spiritualism.* EPES SARGENT.

[Sargent's last and most elaborate work. All he says is worth attention.]

*Startling Facts in Modern Spiritualism.* N. B. WOLFE, M.D.

[A record of phenomena of a very startling character, chiefly through the mediumship of Mrs. Hollis Billing.]

*Spirit Teachings.* "M.A. (OXON.)"

[Personal evidence through automatic writing; bearing on identity, and an argument.]

*Spirit Identity.* "M.A. (OXON.)"

[An attempt to prove that the claim made by communicating spirits that they have once lived on this earth is borne out by facts.]

*Psychography* (2nd Edition). "M.A. (OXON.)"

[A record of phenomena of what is sometimes called "independent writing," occurring in the presence of Slade, Eglinton, &c.]

*Higher Aspects of Spiritualism.* "M.A. (OXON.)"

[Spiritualism from a religious point of view.]

*Identity of Primitive Christianity and Modern Spiritualism.* EUGENE CROWELL, M.D.

[From a religious standpoint: compare with *Higher Aspects of Spiritualism*.]

*Spirit Workers in the Home Circle.* MORELL THEOBALD.

[A record of home experiences during many years with several mediums, some being children of the family, and all non-professional.]

*Phantasms of the Living.* (Society for Psychical Research.) E. GURNEY, F. W. H. MYERS, and F. PODMORE.

[Discussions and evidence respecting thought-transference, telepathy, &c., and much evidence of apparitions at or about the time of death. Not written from the Spiritualist point of view.]

*Hints on the "Evidences of Spiritualism."* "M.P."

[A brief logical argument. "An application to Spiritualism of the arguments vulgarly held to be conclusive in the case of dogmatic Christianity."]

*Incidents in my Life.* (2 Vols.) D. D. HOME.

[Vol. I. contains facts in the life of a remarkable medium.]

*D. D. Home: His Life and Mission.* By his WIDOW.

[An account of a very strange life, with records of facts, and abundant testimony from well-known persons.]

*Modern American Spiritualism.* MRS. EMMA HARDINGE-BRITTEN.

[A history of Spiritualism in its earliest home and during its first two decades.]

*Nineteenth Century Miracles.* MRS. EMMA HARDINGE-BRITTEN.

[A record of the phenomena of Spiritualism in modern days.]

*Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism.*

Edited by MRS. EMMA HARDINGE-BRITTEN.

*Ghostland.* Edited by MRS. EMMA HARDINGE-BRITTEN.

[Two weird books dealing with Occultism and Magic.]

*Pioneers of the Spiritual Reformation.* MRS. HOWITT WATTS.

[Dr. Justinus Kerner and William Howitt. By one of the best writers on Spiritualism.]

*The Perfect Way; or the Finding of Christ.*

[Mystical, and very suggestive from the standpoint of the Christian Mystic: Edited by the late Dr. Anna Kingsford and Mr. Ed. Maitland.]

*Old Truths in a New Light.* COUNTESS OF CAITHNESS.

[From a Theosophical plane of thought. Worth attention.]

*Mystery of the Ages.* COUNTESS OF CAITHNESS.

[A study of Theosophy: the secret doctrine of all religions.]

*Theosophy and the Higher Life.* DR. G. WYLD.

[A study of Theosophy as a religion by a former President of the London Theosophical Society.]

*Sympneumata; or Evolutionary Forces now Active in Man.* LAURENCE OLIPHANT.

[Mystical: for advanced thinkers and students.]

*Scientific Religion.* LAURENCE OLIPHANT.

[His latest work and most profound. On the lines of *Sympneumata*.]

*Nightside of Nature.* MRS. CROWE.

[One of the earliest books; with some good stories.]

*Arcana of Spiritualism.* HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great.]

*Career of Religious Ideas.* HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great.]

*Ethics of Spiritualism.* By HUDSON TUTTLE.

[Works of a robust thinker, whose personal experience as a psychic is great.]

*Spiritualism Answered by Science.* SERJEANT COX.

[An early treatise from a scientific point of view.]

*What am I?* SERJEANT COX.

[Psychological: an inquiry into the constitution of man in relation to manifestations of spirit. A little out of date now.]

*Angelic Revelations concerning the Origin, Ultimation, and Destiny of the Human Spirit.* Vol. I., 1875; Vol. II., 1877; Vol. III., 1878;

Vol. IV., 1883; Vol. V., 1885.

[Communications of a mystical character given in a private circle. For advanced thinkers, and experienced Spiritualists.]

*The Soul of Things.* W. DENTON.

[Psychometry and Clairvoyance: very interesting.]

*History of the Supernatural.* W. HOWITT.

[Mr. Howitt's chief work on Spiritualism, a subject on which he was one of our best authorities.]

*Ennemoser's History of Magic.* W. HOWITT.

[A historical treatise.]

*Mysteries of Magic.* A. E. WAITE.

[For students only: deals with the Occult.]

*Birth and Death as a Change of Form of Perception or the Dual Nature of Man.* BARON HELLENBACH.

Translated by "V."

[A translation of a profound philosophical treatise by a great philosopher. For students of metaphysical bias.]

*Isis Unveiled.* Vol. I., Science; Vol. II., Theology. MADAME H. P. BLAVATSKY.

[Madame Blavatsky's *Magnum opus*: two thick volumes full of argument and dissertation on occult subjects. Not from the Spiritualist point of view.]

*The Occult World.* A. P. SINNETT.

[A narrative of experience and speculation from the standpoint of a Theosophist. Very interesting.]

*Esoteric Buddhism.* A. P. SINNETT.

[An exposition of the Wisdom-religion of the East.]

*The Purpose of Theosophy.* MRS. A. P. SINNETT.

[A popular setting-forth of the chief tenets of Theosophy.]

*People from the Other World.* COLONEL OLCOTT.

[A personal narrative of experience in the physical phenomena of Spiritualism, principally Materialisation, with the celebrated Eddy medium.]

*Posthumous Humanity.* Translated by COL. OLCOTT from the French of M. d'ASSIER.

[With an Appendix showing the popular beliefs in India respecting apparitions, &c.]

*Man: Fragments of Forgotten History.* By two Chelas.

[Theosophical in its point of view.]

*The Idyll of the White Lotus.* By M.C.

[A little work of great beauty.]

*Light on the Path.* By M.C.

[A Theosophical work of a devotional character.]

*Through the Gates of Gold.* By MABEL COLLINS.

[Mystical and beautiful.]

*A Little Pilgrim in the Unseen.* And its sequel, *Old Lady Mary*.

[Two very charming books.]

*Proceedings of the Society for Psychical Research.*

*London Dialectical Society's Report on Spiritualism.*

[Worth study, perhaps, in connection with the Seybert Commission's Report.]

*Spiritual Magazine.* 1860—1877.

[A store-house of argument and fact.]

*Human Nature.* 1868—1877.

[Many interesting reviews and papers are contained in some volumes.]

*The Spiritualist Newspaper.* 1869 to 1881.

[A full record of facts during those years with much philosophical disquisition.]

*Works of ANDREW JACKSON DAVIS.*

[Experiences and revelations of a remarkable seer.]

*Works of THOMAS LAKE HARRIS.*

[Mystical.]

*Works of ALLAN KARDEC.*

[Re-incarnationist.]

*Works of SWEDENBORG.*

[Mystical and Philosophical and very illuminative.]

The following Works on Mesmerism, &c., are worth reading.

*Researches in Magnetism, Electricity, &c., &c.* BARON REICHENBACH.

*The Zoist.* March, 1843, to January, 1850.

[A magazine with much information on mesmerism, all of which is now fully accepted. Of historic interest.]

*Notes and Studies in the Philosophy of Animal Magnetism.* DR. ASHBURNER.

*Animal Magnetism.* DR. WM. GREGORY.

*Mesmerism, with Hints for Beginners.* CAPTAIN JAMES.

*Stauvolism.* W. BAKER FAHNESTOCK, M.D.

*Animal Magnetism.* BINET and FERE.

[A recent work embodying results of research at Paris, under the direction of Dr. Charcot. Latest and best work.]

*Animal Magnetism.* DR. LEE.

The chief periodicals devoted to the subject are:—

*Light* (London).

*Medium and Daybreak* (London).

*Two Worlds* (Manchester).